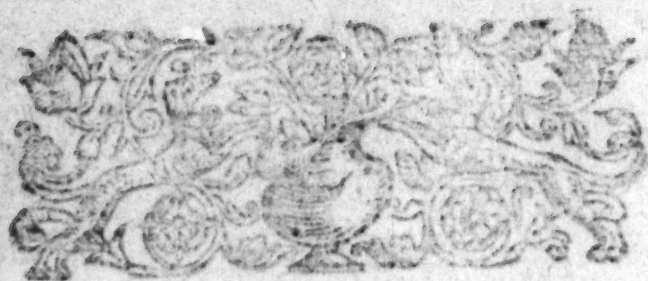




A
Sermon preached at
Paules Croſſe the first day
of June. 1596. by I. T.
Minister of Gods
Word.



LONDON
Printed by the Widow Orwin
for Richard Ockold, and are to be
sold at the Signe of the Bible
in Paules Church-yard.
1596.



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THE TEXT.

Draw you neere vnto God, and God
will draw neere vnto you. Iam. 4.8.



He holien apostle
 Saint *Lamp* in this
 heauenly parcell
 of sacred scripture,
 doth insinuate vn-
 to vs, who are by
 conception sinful,

Psalm. 51. 4

by nature, men, perceiuing not the
 things of God, and by life and conuer-
 sation such as doe not good; that the
 meanes therefore most fit, and the way

1. Cor. 2. 14

Psalm. 14. 3

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most straight for the consummating of our days as acceptable to the almightie, is the incontinent remouing of all vn-ruely pleasure fighting in our mindes, and the foule abandoning of immoderate concupiscence, raigning in our members by the suggestion of the diuel, whom with all his workes we must relinquish eare we can enter into the holie service of the al-seeing God. The reason of this the apostle sheweth, who saith, *There is no communion betweene light and darknes, no concord bewixt Christ and Beliall, and no part hath the infidill with the beleener.*

Cor. 6. 14. 15.

om. 13. 21.

King. 18. 21.

ph. 1. 13. 14.

Then cast awaie the workes of darknes and put on the armor of light: next depose thy self from the idolatrous worshipping of wicked Beliall, and combine thy selfe true seruant to the omnipotent God onely; and lastly, cease to be incredulous and beleue on the name of the Lord Iesus by recieuing him, that so thou maist be ingrafted a sonne to God by drawing neere vnto him, & God immediately as a louing father, may draw neere

neere vnto thee, as our text now noteth, out of which let vs obserue two partes: first a precept, secondly a promise.

1. The precept for man, *Draw you neere vnto God.*

2. The promise for God, *And God will draw neere vnto you.* Where wee may perceiue a sweet coherence betwixt the one and the other, for man shall no sooner fulfill the precept, but God forthwith will performe the promise. So to the first part.

Drawe you neere.

I find in the canonicall scripture two sorts of *Drawing neere vnto God.* The first, Externall, called profession: the other internall, named obedience: the one with the mouth to confesse God, the other with the heart to belecue God. Now to *draw neere* with the one, namely with profession, and not with the other, to wit obedience, is but meere hypocrisie and that which God abhor-

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reth, as we see in these places following,
Thou hast planted them, and they have
taken roote, thou art neere them in their
mouthes, but farre off from their hearts,
therefore plucke them out as sheepe for
the slaughter, Ier. 12. 23. and againe,
Because this people haue drawne neere
me with their mouthes, and remoued
their hearts farre from me, therefore
will I shew an Admirable thing on
them, the wisdom of the wise shall pe-
rish. Esay. 29. 13. 14. But to drawe
neere with both, is that whereunto wee
are admonished, namely with the heart
and the mouth: with the one, because
man therewithall beleeueth vnto righ-
teousnes, & with the second, man con-
fesseth vnto saluation. *idem.* and with
both together as with a true faith, wee
drawe neere to his grace, wherein wee
stand: and of this true drawing neere vn-
to God, saith the apostle, let vs draw
neere with true hearts in assurance of
faith sprinckled in our hearts, from an
euill conscience, and washed in our bodies
with pure water. But care wee can
thoroughly

om. 10. 10.

om. 5. 2.

eb. 10. 22.

thoroughly accomplish the precept by
drawing to, wee must first learne to
drawe from, for saith *Basilius*, *Studium*
pietatis est instar scale qua ascenditur à
terrenis ad celestia, à vitijs ad virtu-
tem, à carnalibus ad spiritualia. The
 studie of godlines or of drawing heere
 vnto God, is like vnto a Ladder, by
 which wee ascend from terren things to
 celestiall, from vice to vertue, from car-
 nall things to spirituall. And this the
 prophet confirmeth saying, *Declina à*
malo, et fac bonum. First decline from
 euill, & then do good: Euen so let vs first
 drawe from these five great enemies of
 our saluation, by withstanding them
 with five spirituall friends, then shall we
 haue an easie entrance into this path to
 lead vs to the holy land. Our enemies
 are these, 1. the diuell, 2. the world, 3.
 couetousnes, 4. pride, 5. voluptuousnes.
 Our friends are these, 1. Christ, 2. his
 word, 3. faith, 4. praier, 5. godlines:
 here then are five for five, and so to ech
 of their peculiar strength.

First. Draw from the deuill.

uel. 12. 9. 10

It is not vnknowne vnto vs all, howe
this great Dragon the old Serpent, cal-
led the Deuil & Satan, hath gone about
alwayes to deceiue the worlde, who to
finish his enterprife, vseth wylie sligh-
tes and cunning shiftes, who for that end is
well compared in the word of God to
these beastes following.

1. To a serpent in alluring men by sub-
tletie. *Gen. 3. 1.*

2. To a Lyon in deuouring men by
strength. *1. Pet. 5. 7.*

3. To a Tigre or a Wolfe in destroying
men with cruelty. *Ioh. 10. 12.*

Thess. 2. 9. 10

So that needefull it is for vs to drawe
from this aduersarie, who as the Apostle
saith, with these doth vse lying won-
ders, and vnrighteous deceiueablenes:
so that he may well be compared to the
beast *Chameleon* which wil turne him-
selfe into euery shape, so doth hee, for
the deceiuing of poore sinfull man; yea
and into an Angel of light, So that this
cowardly foe, if he be put downe one
way, he will assault another way, as he
did Christ Iesus, whom tempting once,
left

Cor. 11. 14.

uke 4. 14.

left him, but it was for a season; so will
hee much more craftely deale with vs
who are but seruants. Therefore fitly Bar.
saith a learned Man of him, hee talketh
with vs cunningly, he edgeth vs onward
wittily, he deceiueth vs craftely, which
we now seeing, let vs as our text sayth,
draw from him, & draw neere to God.

2. *The world.*

Here is our second Foe, and that not
a small Foe, but one very deere vnto the
first, yea well to bee called the devils
golden chayne of delight; for this is the
treasure which he wil pawne, yea & be-
stow on any one which will but be his
subiect: therefore he did boldly offer this
(although as an Vsurper) & all the glo-
riethereof to Iesus Christ our Master, if
he would fall downe and worship him, Mat. 4 9.
but as Christ our Master refused it, let vs
his seruants also vtterly defie it: but I
feare me, when we make greatest shew
to defie it, then doe wee most heartily
inbrace it. Which falleth out for not
confide-

considering what it is, being in it selfe a
vayle of miserie, a sincke of sinne, a
mould of mischiese, a mother indeede
to the wicked, but a stepdame to the
godly, and a very purgatorie of payne,
fraught with nothing else but ambiti-
ous desires, couetous conceits, deuillish
intents; yea a serpent that biteth vs
with her teeth, scratcheth vs with her
nayle, and swelleth vs with her poyson.
Much like deceitful *Laban*, who made
Iacob, poore *Iacob*, to serue him 7. yeers
for fayre *Rachel*, and in the end decei-
ued him with foule *Lea*, euen so doeth
the worlde by vs, it promiseth health,
wealth, and long life, to those that serue
it, and liue in it, & are of it, but often or
continually it payeth them with pouer-
tie, sicknes & death. Well of this there-
fore spake the Apostle, who sayth, *Loue*
not the worlde, nor the thinges in the
world, for it hath nothing but the lust of
the eye, there is couetousnes; the lust of
the flesh, there is pride; and the pride of
life, there is voluptuousnes; which are
the three last Foes, which we adioyned
to

en. 29. 23.

John 3. 15.

to the 2. first. Of which in their places,
desiring as in the beginning, that you
would all draw neere to God, and draw
from the world.

3. *Couetousnes.*

This is another enemy to mankind,
though a friend, a brother, yea and an
only delight to too many now a
dayes, which neuer weigh the true say-
ing of the Apostle. *Mortifie there-
fore your members that are on earth, co-
uetousnes aboue all, which is Idolatrie.*

Colos. 3. 5.

Againe, For knowe yee, that no coue-
tous person which is an idolater, can
enter into the Kingdome of God. If then
that all couetous people be Idolaters,
then I feare me many thousand Christi-
ans which in mouth defie Idolatrie, and
for all that imbrace it, doe notwithstan-
ding in heart worshippe it. And againe,
if couetous persons shall not enter into
the kingdome of heauen, then are there
many which thinke they are sure of hea-
uen, like to go to hell; the reason is, their
denying

Ephes. 5. 5.

denying of theſelues in their miſerable
 couetouſnes (for ſo it may be tearmed if
 we well and diligently note it): for it is
 a trouble to the body, a diſquietnes to
 the mind, care to the heart, inticements
 of vice to our children, ſeedes of enuy
 to our neighbours, and a great occaſion
 of a perpetuall fall to our owne ſelues.
 Of this wel faith *S. Barnard*, who testi-
 fieth that couetouſnes is carried vp, as in
 a Chariot, with foure graund wheelles
 which are abominable vices, the firſt
 whereof is churlifhnes, the ſecond faint
 courage, the third contempt of God,
 the fourth forgetfulnes of death. And
 ſurely true, as we may ſee in the qualities
 of couetous people, for take them with
 kinde wordes or courteous intertaine-
 ment, or modeſt humanitie, and then
 you may ſay, there is an alteration in
 them: next, for any valoure you ſhal ne-
 ver ſee in a couetous perſon, for rather
 then Religion, or Countrie, or Prince,
 ſhall make him ſerue, hee will eyther
 pleade puſillanimitie, vnſkilfulnes,
 weakenes of bodie, or at leaſt will ran-
 ſome

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some himselfe like a Pefant, and after to
recouer his losse, wil oppresse the poore,
and pinch his bodie. Thirdly, for God
he hath no zeale, but will as soon heare
a Masse, as a Sermon, keepe a Sabbath
fortelling of his gold, rather then a Sea-
uenth day to honour God: and last, for
any desire to dye, to be with Christ Iesus,
hee neuer meaneth it, so the Physition
will promise him he may liue, a pitifull
case and a lamentable, to see our dayes.
Therefore deere brethren thinke of it, &
remember this Description that follo-
weth of Couetousnes, which pincheth
man with three great wounds, the first
is to the bones, in wearying them to get
riches, the second is to the skull, in feare
to keepe them beeing gotten, putting
them in hazard of the Sea, in perill of
theeves, and of thine owne neighbours
deceipt, and sometimes in daunger of
thy life: therefore our Sauour Christ
gaue all men a preadmonition of this
thing, saying, *Lay not up for your selues* Mat. 6. 19.
Treasure on earth, where canker and
mould corrupteth, and where theeves
breake

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lat. 13.8.9.

lat. 16.26.

uke 12.20.

Ifido.

breake through and steale. Againe, hee compareth the cares thereof to thornes, among which the diuine seede of the word of God being sown, fructifieth not. The 3. cut is most grieuous, and that is to the heart, in losing the, & with the thy life, yea & thy soule, therefore saith Christ, *What shall it auaille me to gayne the whole world, and to lose mine owne soule?* An example of this we haue of the meal-mouthed farmer, that couetous caterpillar (who hath many sonnes liuing to this day) which being not contented with many barnes full of corne, and ouermuch wealth, in a moment was satisfied with a mouthfull of dust, and last, in one night his Soule was taken away: so that we see Gods iudgement is such on them, that their wealth shall bee turned into scarcenesse, their prosperitie into pouertie, their ioy into sorrow, their gladnesse into heauinesse, their mirth into lamentation, their pleasure into mourning, and their peace into calamitie. I read in auncient writings, that olde men did accustome to
picture

at *Pauls Crosse.*

picture *Mercurie*, one of the Planets,
to the likenes of a couetous Marchant,
hauing in his mouth a thorny tongue,
all bespread with wings in the middle,
seeming all gold, & on his head a Cock:
the moralitie of the storie is this, The
thorny tongue did represent the false
oathes, deceitfull words, and cursed
banning, which couetous persons vse in
dealing with men to deceiue them: the
wings doe signifie the speedines & ce-
leritie wherewith they hasten from
kingdome to kingdome in transporting
of comodities to cause a dearth to ma-
ny for their priuate lucre: the gold in the
middle glittering, did represent the fire
within burning, for the gold of gayne is
like vnto a fire, a little whereof is good
to warme a man, but too much burneth
a man altogether, so doeth couetous
gayne. Gayne in honest and godly sort
prospereth with a man, but in extorting
sort damneth a man: last, the Cocke did
betoken his carefull vigilancie in rising
early, and lying downe late, and taking
their rest no longer then their night
watch

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p. 6. 17. 18.

watch striketh, which is the cocke crowing. Thus doe we see the description of them in their life, and at their death, *Iob* the iust, hath an excellent epitaph worthie to be ingrauen on their tombes with an yron penne, whose wordes are these, *he is dyled up and withered, and in time consumed, and when it is hot he fallett from his place, ere he departeth from his way, and course of life.* A heauie iudgement, and worth the noting for shunning of the like. Againe, the couetous person is rightly compared to a want, for as the want diggeth holes in the earth in many places, and yet findeth not sufficient foode in all, so doeth the greedie person digge many sellers and build many loftes in diuers countries, & yet in all is not able with iust *Iob* to say, *blessed be the name of the Lord,* which *Iob* did in pouertie. *Iob. 1. 21.* but still saith to God with the deuill, *I haue compassed the whole earth, and haue not inough.* *Iob. 1. 17.* If then all couetousnesse be still so needie, let vs deere brethren draw from it, and drawe neere to
our

at Paules Croſſe.

our good God.

4. *Pride.*

Here is a fourth enemy of man, which hath growne into ſuch a league with both man and woman, that each of the make a glaſſe, called the eye of pryde, which they ſo delight to looke in, that Gods deuine word is preached and ended, ere they can attyre themſelues to come to heare it. A pittifull caſe, that pride ſhould ſo poſſeſſe vs, and yet wee daylye heare; Pride goeth before, deſtruction commeth after; and ſaith an old writer *S. Gregorie*, it is a ſigne of reprobation, as humilitie is a token of election. To this end it is fitly compared to a pale horſe, the name of him that rideth thereon is death, & hell followeth after; pale it is, for that it wanteth the ruddy complexion of godly charitie; & death rideth on it, for death is the wages of Pride, as the deuill well feeleth, who firſt by Pride brought ſpirituall death on all, and hell followes after, being the

Prou. 16. 18.

Reuel. 6. 8, 9.

B

place

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place prepared for all proud persons, who are betrayed by pride in their own bodies and members, as *Absolons* fathers death was conspired by him, by offering gifts to his fathers subiectes.

Sam. i 5. 2. 3. Againe, *Heuah* for a proud mind to be-

4. 5. come like God, the punishment was
E. 3. 23. the banishing of her from Paradise, and so shall it be a barre for vs all to keepe vs from heauen, that we draw from it, and draw neere to God, which God graunt we may.

5. and last, voluptuousnes.

Here is an enemy, and this especially would I haue yong men to looke vnto, for this as Saint *Austin* saith, is a canker which eateth vp vertue in man, which is eternal, & by experience too many yong men trayned vp by their parents in vertue once giuing their minds to this vice, haue left vertue in the vniuersitie, and haue gone astray in the citie, left learning in the schooles, and haue lead their liues in Sathans Synagogue of wickednes;

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nes; and last, haue forsaken goodnes in euery place, and haue sold their birth-right for a messe of voluptuous potage in the kitchin of wantonnes: the more pitie, seeing it is not onely a losse of goods, but also the losse of the kingdō of heauē. *Gala. 5. 21.* And therefore saith Saint Gregorie, *Iustū est vt qui peccato vii voluisset aternaliter si potuisset, aternaliter penā sustinere cogeretur.* It is requisite that he which would liue continually in voluptuousnes, if he might, should bee continually compelled to suffer torments. Which that none of vs maie doe, I beseech you all both yong and old, cease to be voluptuous, and turne to be zealous, so drawe from all the forenamed foes and this, and drawe neere to your good friends, who are these, following.

1. *Christ Iesus.*

This is the victorious Lion of the tribe of *Iuda*, which must bee the onely safegard of his elect in their battell: ther-

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l. 12. 11. fore saith the holie Ghost, the old great Dragon the diuell is cast downe, and ouercōe by the bloud of the lambe, & by the word: so that now Iesus is the same conqueror, that alwaies will say to those that obserue his will, and Loe I am with you to the end of the world, *Math. 28. 20.* Yea so surely is he with vs, that if being wearie, we come vnto him, he is presently able and wil refresh vs: *Math. 11. 28.* for God so loued vs in him, that whosoener beleeueth in him shall not perish. *Ioh. 3. 16.* Stand then good Christians to this our Captaine Christ Iesus, and bee not overcome of euill, which is the diuel, but overcome euil with good, which is with Christ Iesus, *Rom. 12. 22.* and then withstand the second foe, by the second friend.

2. The word of God.

Of the efficacie and force of this word wee see an instance in Christ himselfe, who at three pithie answeres as with three strong blowes cut off the diuels head
head

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head and shoulders at once, *Math. 4. 4.*
9. 10. and in ioye thereof the Angels of
God ministred to him: *ver. 12.* With
this weapon as with the word of truth
fought *Paule* against his enemies euen *2. Cor. 6.*
in the floudes of his afflictions, and o-
uercame them all, who to this end ex-
horteth vs saying, Take the helmet of sal-
uation, and the sword of the spirit which *Ephc. 6. 1*
is the word of God. A reaso the apostle *Heb. 4. 1*
sheweth, *For the word of God is migh-*
ty and lively in operation, sharper then a-
ny two edged sword: and therefore it is
reported that our Sauour Christ in the *Reuel. 1. 1*
princely Robes of his supreme maiestic,
had in his right hand a crowne of twelue
starres, and out of his mouth went out
a sharpe two edged sword, euen this
word, which let vs oppose to the world,
and wee shall bee sure to haue the vp-
per hand

3. faith, this is for conetousnes.

Here is a friend which especially the *1. Cor. 16.*
apostle would haue vs to imbrace, and

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h. 17. 20.

h. 6. 17.

resist our foes withal, and in him to stand fast: and Christ in the Gospell sheweth a reason saying to his disciples, If you haue faith as much as a graine of musterde seede, you shall be able to saye to yonder mountaine remoue. And againe, aboue all take the shield of faith wherewith ye may withstand al the fiery darts of Sathan, so that if this fiery darte of couetousnes strike thee, then presently by a liuely faith quench it: therefore saith Saint *Austin*, faith both resisteth and ouercometh the diuell.

4. Praier.

h. 6. 11.

h. 17. 27.

cs. 5. 13.

m. 2. 8.

This friend Christ extolleth, saying to his disciples, and praye, lead vs not into temptation, but deliuer vs from euill: & by this our Sauour cast out a fowle spirit out of a man, the fitter friend for vs to helpe vs cast out the fowle spirit of pride which possesseth many. And againe of this faith our apostle, if any be afflicted let him pray. I will therefore that men pray euerywhere lifting vp pure hands without

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without doubting. And y^e prophet comforteth vs saying, God will fulfill the desire of them that feare him, & wil heare their praier and saue them. O saith Saint *Austine*, praier is as a paire of winges to carrie vs vpward, and as a key to open the dore of heauē vnto vs, yea (saith he) it is a key for the day, and a barre for the night, the one to opē the storehouse of Gods blessings in the sunshine of his goodnes vnto vs, and the other hauing made fast the dore of our hearts and the closet of our conscience with this, wee need not feare of any euill by night: let vs therefore take this, when this theefe pride assaulteth vs, and shake him off, & so drawing from it drawe neere to God by praier our good friend.

Psal. 145. 19

5. and last, is godlines.

This is not the meanest of our wel wil-
lers, for first this is a mystery, without
doubt or concrouarsie: next he that bath
this on his side, is both rich and of great
dignitie: for saith the apostle of the first,

1. Tim. 4. 1

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m. 6.6.

7.1.2.

or. 6.7.

c. 6.14.

46.1.2.

37.32.

im. 4 7.8.

Godlines is great gaine: and Noahs example sheweth the other, to whom the Lord said, Noah, enter thou & al thine into the arke, for thee haue I found full of godlines in this age. Therefore saith Paule of this, this is a brestplate of righteousness, therfore take it & fight with it: which seeing we haue so many that wāt this friend, let vs now imbrace it, thē shal we be sure, that the Lord in our great fight will ouerlooke vs fighting, succor vs fainting, and crowne vs ouercoming, as appeareth in his holy word, which saith of the first, the Lord is our helpe & strength, a present helpe, readie to bee found in troubles: of the second, the wicked sought to slay the godly, but God will not leaue them in his hand: and the third Paule proueth by an instance in himselfe who saith, I haue fought a good fight, I haue ended my course, I haue kept the faith; henceforth therefore is laid up for me a crowne of righteousness, which the Lord, the righteous iudge, shal that day giue vnto me, and all those that loue his comming. So that now we see what we shall

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shall haue by drawing from and drawing to: let vs also see the order, how we shuld draw too; which is two waies expresse by our apostle in the words following, namely by clensing, 2. by purging: clensing of our hearts, and purging of our hands; our hearts from hypocrisie, & our hands frō iniquitie: & to this end cal the prophets of God, out, against dissemblers, saying, *There is no constancie in their mouths, they are very corruption, their throat is an open sepulcher, they dissemble with their tongue, they speake deceitfully euery man to his neighbour, flattering with their lippes, and dissembling with their double heart: reward them O Lord according to the wickednes of their inuentions, recompence them according to the workes of their owne hands.* Where wee see the Prophet ioyneth heart and hand together, and desireth God for reuenge, for them both, which if the poore people of God should doe in these our wicked daies, namely praye for reuenge against the false harted, and the wicked handed person,

Psal. 5.9.
Psal. 12.2.3.
Psal. 28.4.

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person, fewe would escape this iudgement following, which the Prophet speaketh of in their descriptiō, *Thy tongue*
imagineth mischief and is like a sharpe
razer that cutteth deceitfully, thou doest
loue euill more then good, and lyes
better then to speake truth. Yea thou
lovest al words that may destroy, O
deceitfull tongue. Therefore shall the Lord
destroy thee for euer, hee shall take thee
and plucke thee out of thy dwelling, and
out of thy tabernacle, and roote thee out
of the land of the liuing. To this end is
Jeremies exhortation good for vs, Draw
neere to God from your wicked waies,
that you maie dwell in the land of the
liuing, yea then will the Lord saie draw
you neere vnto me, & I will draw neere
vnto you: yea saith the Lord, although
you haue gone from my precepts euer
since the daies of your fathers, yet now
draw you neere vnto me, and I wil draw
neere vnto you: and seeing lastly David
saith that he that hath cleane hands, and
a pure hearte shall enter into heauen, let
vs clense the one and purge the other, &
draw neere vnto God.

Next

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Next the persons, Draw you.

Now are wee to speake of the persons that should draw, and seeing that the peaceable gouernment standeth especially in the vpright dealing, iust conscience & godly conuersation of foure persons especially, that is, the magnificent Prince, the wise Iudge, the graue magistrate, and the learned minister, al which persons (the spirituall building of Gods house being compared to a stone wall) they are represented to square stones on each side, and the people to little ones filling vp the middle: nowe as when any of the square stones fall, a number of the little ones fall after: so is it with these foure persons of a common wealth, they once falling or slipping aside, & people on a heape fall after the. To auoid therefore the breach of the house of our god, let these reuerend persons euery one looke to it that they draw vnto God willingly with their hearts, zealously with their lawes, and accordingly with their deedes, and first let the Christian

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1
Christian Prince begin to draw neere in faith,
in feare, and in loue: in faith, here is for
Religion; in feare, here is to shun Gods
wrath; in loue, here is to reioyce at Gods
mercy, and so in all to goe onward, as
2 Sam. 37.35. example to the people, that with *Dauid*
they celebrating a fast, all the people
maie doe the like, and first in faith, wee
see a commandement giuen in the law
Deut. 13.12. that the enemies of the lawe should bee
cut off: So should it bee with a good
Prince vnder the Gospell, they should
not harbour or lodge the Aduersarie
of the Lord Iesus, againe wee see Godly
Prince *Iosuah* commanded the Priests
Joel. 3.6. to carry the Arke of God before the
people, and so should a Christian Prince
command the ministers to preach the
Gospell without shame to euery one, as
Rom. 1.16. the power of God to saluation. Moreo-
uer saye the twelue tribes of *Iudah* to
good Prince *Dauid*, the Lord hath said
to thee thou shalt feede my people Isra-
2 Sam. 5.2.3. el: and so the Lord saith to a Christian
1 Pet. 2.2. King or Queene, let my people bee fed
with the sincere milke of my word, and
last

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last saith the Prophet *Esay*, *Kinges shal
bee your nursing fathers, and Queenes* *Esay.29.23.*
shall be your nurses : & so saye I, *Queene
Elizabeth* as shee hath beene, she must
still bee a spirituall nurse to her poore
subiects, whom God graunt long to liue
to bee so. Secondly in feare, of this sayth
Dauid, Tremble, stand in awe, and sin
not, commune with your owne hearts
in your chambers : shewing how the *Psal.4.4.*
heart of a Prince must commune with
her or his members, to see whether eue-
ry one of them be imployed to glorifie
God, and whether they so stand in awe
of Gods iudgment, that they do see vice
beaten downe in their Courts, and in
their followers, for this is it that feare re- *Psal.29.10.*
quireth, as the Psalmist saith.

In loue, here is the reioycing in Gods
mercie for the aduancing of them, & to
be as *Dauid* was thankful, *the King shal* *Psal.21.1.*
reioyce O Lord in thy strength, yea excee-
ding glad shall he be of thy saluation : &
thou shalt fulfill his will with *Dauid*, that
so they may prosper & grow, & that the *2.Sa.5.10.11.*
Lord of hosts may be with them as he
was with *Dauid*, & this Lord of hostes

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be with our *Elizabeth* for euermore in crowning her with honor.

2. Iudges.

Iudges. 2. 18.

Deut. 17. 12.

Wis. 6. 1. 2. 3.

Leuit. 19. 15. 16.

Draw neere vnto God, Iudges, whose calling is honorable, for whilome your auncient predeceffors are reported to be second meanes for the mittigating of the conceived indignation of almighty God, & to saue the people from their foes, yea to this end was it death by the law to disobey the Iudge; let your drawing vnto God be in wisdom, in iustice, and in mercie: in wisdom, for it is necessarie that so high a place should bee supplied by men of iudgement, therefore saith the wise man, Iudge aright, keepe the lawe, walk after the will of God and learne wisdom that you may not doe amisse: as though wisdom were the thing that would gouerne n.e so exactly in iudgment that they should not erre; and doubtles it is a vertue most fit for those that are in that honorable place. Next, drawe yee in Iustice, wherunto yee are bound by the word of the Lord which saith, you shal not do vniustly in iudgemēt, you shal not fauour the

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persō of the poore, nor honor the person
of y^e mightie, but iudge thy neighbour
iustly. Againe, you shal haue no respect *Exod. 23. 3.*
of persons in iudgement, but shall heare
the cause of the smalle, aswell as the
greate, you shal not feare the face of mā,
for the iudgement is Gods. So that you *Deut. 1. 17.*
maie perceiue that it is not your owne
cause but Gods, and representing his
person, 'your iustice should bee vncor-
rupt, for where your iustice is corrupted
by parcialitie in taking a wrong and an
vnchristian course, as the wicked Iudges *1. Kin 21. 12*
did, concerning the vineyard of Inno-
cent *Naboth*, there knowe God is dis-
honored, and your calling abused, yea
iustice is become a spiders web, where
great flyes goe through casely, but little
flies are strangled: so that iustice maye
bee called a baite for birds, where the
lawier for a golden fee, is become the
fowler, the Iudges the nets, & the poore
people the birdes. O looke into this
graue men of God, for if God looke
downe from heauen and see this to bee
true, that you takethis course that *Samu-*
els

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Sam. 8. 3.

1 Sam. 15. 14.

1 Sam. 12. 3. 4.

Sam. 12. 1. 2.

uels children did, them bribing Iudges who are reported to turne after lucre, to take reward, and to preuent iudgement; then shall your houses be consumed with fire, and your selues shall bee punished by the Lord the iust Iudge. Therefore auoiding this vice, vse the third vertue, which is mercie, of which saith *Salomō, let not mercie depart from thee, but bind it about thy neck and write it in the tables of thy heart, so shalt thou finde fauour in the sight of God & man:* yea thy name shall bee great among men, and the poore peoples praiers shall bee to the Lord for thy daylie continuance in the place whereto God hath aduanced thee. Yea then might euerye Iudge make his publike confession with good Iudge *Samuell*, who said, *Beare record before the Lord & his anointed,*
3. *whose oxen or whose asse haue I taken, or to whom haue I done wrong, or whom haue I hurt, or at whose hands haue I receined a bribe to blind mine eyes withall, and I will restore it againe?* Which restitution I feare me if all iudges, and such

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such as sit in their places should make, many who thinke they see very well would be found starke blind: but where there is a fault let vs all desire the good God of heauen to blot it out, and to forgive vs all our offences, that so we may drawe neere vnto him.

3. The Magistrates.

It was a custome among the Israelites, that none should be chosen to be called *Rabbins*, but such as were able to speake 7. languages: signifying that the Magistrate should be a man of great vertue and knowledge. And to this end *Solon* being asked what was best to preserue a common wealth in peace, answered, then surely, sayth he, is the common wealth in good estate, when the people obey the Magistrate, & the Magistrate obey the Law. Noting that Magistrates should both know the Law, and also be able to instruct others: for seeing that their authoritie is frō God, and to be obeyed, let euery soule be sub- Rom. 13.1.

C ordeined

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ordained of God. Where the Apostle sheweth that the Magistrates duetie standeth especially in defending the godly; necessarie therefore that they themselves shoulde bee godlie: next in offending the wicked, by punishing them for their euill deedes, and therefore they themselves should bee no vicious persons. And to the end that this their duetie might be thoroughly looked vnto and executed, let them note the

left, 10. 1. 2. 3.

3. good properties which *Hester* so highly commended in *Mardocheaie*, the first whereof was, that the Magistrate should haue the fauour of the people; the second, that they shoulde procure their good; and last, that they shoulde shew themselves louing vnto all, and this done, then shall the people bee encouraged to loue them, and to honour God, for such good Magistrates.

4. Isabe Minister.

Now here is the last pillar and yet the first, for his doctrine must be a square to direct all their Lawes by, whose duetie

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in one sentence most pithily did our
Lorde Iesus declare in his treble com-
mandement vnto *Peter*, that he should
feede, feede, and thirdly feede: feede, by *Ioh. 21.15.*
doctrine, by life and by hospitalitie, for *17.*
so know the learned Prelates, that all re-
uerend Fathers of the Church vnder-
stand that place: to this end are they re-
sembled vnto Angels, & so called in the
Scriptures by Christ their Master. Let
them therefore that are Elders, first feed *Reuel. 2.1.2.*
the flocke of Christ, that dependeth vpo
them, by sinceritie of doctrine, and let
them execute it willingly and of a ready
minde, reioycing that God hath inha- *1.Pet. 5.1.2.3.*
bled them to doe that great and weigh-
tie worke of the Euangelist, and hauing
a talent, let the vse it to the sanctifyng
of the glorious name of God, and ha-
uing this done, let them so speake as do-
ers of the word, and so doe, confide-
ring that to teach men so, and yet not to *Iam. 2.12.*
obserue it, is to be least in the Kingdom *Mat. 5.19.*
of God: but so to teach, and so to doe, *vers. 19.*
they shall be greatest. Secondly, then
goe onward, Ministers, in integritie of
life

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life and conuerſation, that others ſeeing
your good works may glorifie God: for
Mat. 11. 12. 13. wee ſee that Chriſt commanded *Iohns*
Disciples, to ſhew him not onely what
doctrin they had heard, which was
heauenly being vttered by Chriſt, but
alſo what works they had ſeene, name-
ly Chriſtes godly life. And this done, the
as much as they may, let them feede the
poore ones of Chriſt Ieſus with their
charitable deuotion, imitating their
Mat. 14. 19. 20. Lord and Maſter, who fed them with
barly loaues & little fiſhes: for thus be-
hooueth it a Miniſter to leade his life, for
ſayth S. Chryſoſtome. *Maine eſt volun-
tatem domini facere, quam noſcere.* It
is better & more worth to doe the wil of
our heauenly Father, the to know it. For
the Miniſter muſt rightly haue both
Urim and *Thummin*, knowledge and
vertue, perſwaſions in wordes, and ex-
ample in deedes, to thunder in doctrine,
and ſhine in life, and ſo ſhall they ſurely
build the Lords ſpiritual Houſe. So that
all theſe ſoure perſons of ſo high eſtate,
going before the people in their ſeueral
vertues

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vertues belonging to their vocations,
then shall they be sure to haue the peo-
ple to follow after, which let them doe,
as moued with these three motiues, and
so draw neere vnto God by forsaking
Satan.

1 Motiue is the feare of iudge- ment.		falleth on disobedi- ence.
2 Is the shame of Sinne.	> which <	Men so walow in
3 Is the loue of Heauen.		Wee ought all to desire.

1. Feare of Iudgement.

Except you draw neere he will whet Psal. 7. 12.
his sword and bend his bowe & prepare
himselſe to battaile; so that we see wee
haue bene now long inough farre from
God, and therefore except wee drawe
neerer, hee will prepare himselſe with
these two dangerous weapons against
vs, the first whereof is a sword: the se-

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cond a bow; a sword of diuine Iustice, a bow of diuine power; the one in the fathers hand as he is omnipotent; the other in the Sonnes hand as all power is giuen him of the Father to iudge the quicke and the dead.

I. The Sword.

As the sword when it is very sharply whet, doth terrifie the partie for whom it is prepared, so should the sworde of Gods diuine Iustice terrifie the malefactor against whom it is made ready, for Gods Iustice is such, that when sinners little thinke that God seeth them, he perceiueth euē their inward thoughts to sinne: and therefore the Prophet feeling it in his conscience, sayd, *O Lorde thou knowest me and understandest my thoughts long before, thou art about my bedde, and espiest out all my goings.* O if the wicked would consider this who made themselues ready to sinne, and would but thinke that Gods Iustice can burst them in pieces like a potters vessel with

Psal 139. 1, 2.

Psal. 2. 9.

with this his vengeance compared to a rod of yron, a great many woulde feare to sinne, and shunne the sword of the Father, least passing that, they feele the bow, which the Sonne hath in his hand, which is as terrible as the sword is dangerous, for seeing all power is giuen to Iohn 5.22. him of Iudgement, to iudge the quicke and the dead, we doubt he will execute it with seuerenesse. For as the bow, being ready bent to deliuer the arrowe, doeth terrifie the standers to looke about, so should this bow of Christs coming to Iudgement cause vs to a preparation before he come, knowing as the bow the further backe it be bent, the stronger is the shoote; so Gods staying of Christes coming, the longer it be deferred, the more grieuous it will be against those that are impenitent. Therefore well saith the Apostle to them, *thou according to the hardnesse of thy heart which canst not repent, heapest to thy selfe wrath against the day of vengeance.* Rom. 2.5. And last, as the bow being reflexed beyond his naturall figure, sendeth forth

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the arrowe more rigorously then otherwise it would; euē so this bow of Christs diuine power in his second comming being reflexed and kept backe in Gods exceeding mercie, for our repentance, will at last most violently send forth the arrow of condemnation, which shall thus say vnto al that wil not draw neere vnto God. *Depart from me accursed into everlasting fire*, which fire that wee may auoyde, who will not speedily in feare of iudgement draw neere to our most mereifull Father?

Matth. 25. 41.

2. Motiue, the shame of sinne.

Luk. 15. 18.

John. 2. 1.

Which sinne, seeing we haue so long liued in without shame, let vs now with the prodigall sonne, in shame of it, say to the Lord, Father, we haue sinned against heauen and against thee, yea against our owne bodies, against man, & against our owne consciences, which seeing we haue done, and feeling that thy word willeth vs not to sinne saying by thy Apostle, *My babes these thinges write*

write I unto you, that you sinne not, and
 that as S. Austin sayth, *Peccatum est*
defectus vite spiritualis et priuatio gra-
tia, Sinne is the losse of a spirituall life,
 & the priuation of grace: Wee O Lord
 beseech thee to blot out our sinne, least
 once strooken with the poyson of it by
 the venemous serpent the deuill, it begin
 to waxe hot and breed concupiscence, Isido.
 and so to infect our hearts and veynes,
 and make vs forget thy Maiestie; for as
 sinne goeth in, life goes out, and as sinne
 begins to liue, the soule begins to dye:
 therefore saith the Prophet, *Euery soule* Exce. 18.2
that sinneth shall dye. A reason the A-
 postle sheweth, who sayth, *whosoever* 1. Iohn 3.8
committeth sinne is of the deuill, for the
deuill doth sinne from the beginning. A-
 gaine, wee see that it is execrable, de-
 testable, & intolerable: execrable, whē
 God saw that sinne was great vpon the
 face of the earth, then it repented God
 that he made man, and he was sorie in
 his heart, so that nothing causing God Gen. 6.6.
 to be sorrowfull that he made, yet man,
 finfull man caused him; yea, and for his
 sorrow

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o.1.3.

t.2.18.

sorrow conceiued against man, for man
he'curfed the very creeping wormes and
birdes of the ayre. Next detestable, for
God so abhorred it, that hee sayth no-
thing shall bee left on the earth vn-
destroyed for mans sinne: and last, in-
tolerable it is, for God spared not his
owne Sonne, but gaue him to suffer as
iust for the vniust, to bring vs to God, &
no better time of drawing vnto him,
then now when the Lord is to be found
and calleth vnto vs louingly, saying,
Drawe neere vnto God, and draw from
sinne which hath these three discom-
modities. 1. It is a sweete poyson, so
that in the sweetnesse of it there is poy-
son. Againe, it is a flattering death, that
although it promisetht the sinner conti-
nuance, yet doth it bring death on man:
and last which is worst of all, it is a de-
struction of the soule; so that we shall
reape of all our delight which wee had
in it, nothing else, except the losse of our
owne soules, too high a price for so smal
a thing, which cōsidering let vs leaue it,
and be moued to draw nere vnto God.

3. The

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3. The loue of heauen.

I thinke the word Heauen should bee
an alsufficient Sermon for man to draw
neere it, considering it is a Place, first,
the Seat of God; next, the House of
Saints; and last, that it is a place voyd of
griefe, full of ioy, lasting euer, and the
ioy thereof so vnspeakeable, as *Hoc*
gaudium est tam magnum quod non po-
test mēsurari, tam copiosum quod non S. Bar.
potest finire, tam infinitum, quod non po-
test numerari. The ioy hereof is so
great, as it can not be measured, so co-
pious as not to be limited, so infinite, as
not to be numbred. *Iluc festinate ubi*
semper viuetis, si enim vitam miseram S. Austin.
ametis, ubi homo nascitur cum dolore,
viuit cum labore, moritur cum merore,
quanto magis amaretis vitam ubi est
sempiterna felicitas et continua pax.
Hasten thither, where you shall liue for
euer, for if you loue a miserable life,
whereunto a man is borne with sorrow,
liueth with labour, & dyeth with mour-
ning,

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ning, how much more should you loue
a life wherein there is sempiternall fel-
citie & continuall peace. Let then this
last and sweet Motiue mooue you all,
graue ouerseers ouer Gods heritage, to
drawe neere vnto God, that so standing
as good and constant square stones in
the building of the Lorde, the whole
people of the Land may pray for cuery
Citie, and namely for the honourable
Citie of London, as *Dauids* Subiects
did for Ierusalem, Peace be within thy
walles O England, and plentie within
thy gates O London, for euermore.
Amen.

.122.6.

Draw you neere.

Here then is the measure or quantitie,
Draw neere, this is for ycu little stones
that fill the middle, seeing the square
stones haue past before, doe you all fol-
low after, and draw you also neere vnto
God by

Confession.

Contrition.

Sanctification.

By

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{ Confession prudent for the }
time present.
By { Contrition penitent for the }
time past.
{ Sanctification prouident for }
the time to come.

Of Confession.

When I confessed my finnes vnto the Lord, he forgauē me the wickednes of my heart. Wherein the Prophet sheweth how grievously he was vext in the depth of his soule euer till the time that he left concealing of his wickednes, & that hee beganne humbly to make his prudent confession: and we read when the Father had heard the penitent child confesse his finnes, then hee ranne towards him, & had compassion on him, and kissed him. And so no doubt will the Father of Heauen kisse vs al with his eternall loue, whensoever he perceiueth our Penitencie for our sinne. Now this Confession is done 2. wayes. 1. *Ant*

Psal 31.6.

Luk. 15. 20.

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in foro conscientie coram Deo, ubi manifestatur quod latuit, hæc est corde:
2. Aut in foro publico coram Iudice ubi est spes veniæ, hæc est ore. Eyther confession is done in the market of thy conscience before God, where that is manifested which was secret, this is for the heart; or it is done in the publique place before the Iudge, where there is hope of pardon, and this is for the mouth. Of this Confession speaketh Salomon the wise; saying, *The iust man falleth 7. times a day, but he riseth againe.* This is by confession, and againe saith he, *Hee that bideth his sinnes shall not prosper; but he that confesseth them, and forsaketh them, shall haue mercie.* Where we see he layeth downe a necessitie of confessing our sinnes to God, if we meane to haue mercie. Seeing then that mercie is tyed to our prudent Confession, let vs all in humblenes of heart confesse our sinnes to the Lorde, and to this ende is that notable sentence of *Chrysostome* in the 2. Homily, on the 50. Psalme. *Cōfesse thy Sinnes in this life, that thou mayest*

u. 14. 16.

1. 28. 13

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mayest haue rest in the life to come, not to the Priest which is thy fellow seruant, but to God, which is able to forgiue thee. Where we may make singular vse of two Doctrines, one, that heere is the place to confesse, or els we can haue no rest in heauen hereafter; next he denieth the superstitious & idolatrous confession to the priest, and layeth downe to whom, wherein he denyeth and confuteth auricular confession, and saith, To the Lorde confesse thy sinnes, that hee which onely is able, may forgiue thee. And this confirmeth S. Gregorie, saying, *Peccatum quod non per Confessionem deletur, mox suo pondere aliud ad se trahit.* The sinne which is not blotted out by Confession presently draweth another to it with the weight thereof. And Dauids penitentiall Psalmes maketh mention of this, saying, *Haue mercie vpon me O God, after thy great goodnes,* where being fearefull, he sheweth the feruent desire he hath, on the present for remission, therefore sayth he, *Haue:* and his reason is, verse the 3. *For I con-* Psal. 3 1. 1. 2.
fesse

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simil. *fesse and acknowledge my finnes.* For euen as a fore bitten with a venemous beast, can not be healed, except by an attractiue medicine the poyson bee drawne outwarde which putrifieth within, for that it is dangerous to close a festered wound: euen so an offence or grieuous sinne bitten by the venemous serpent the deuill, can not be forgiuen, except by this attractiue medicine prudent Confession, the poyson be expelled: a reason is, for that a festered sinne is perillous for a sinner, putting him in danger of death. Thus then doe wee see how necessary and behouefull prudent Confession is: nowe let vs see the enemies which hinder it in man, which are these two especially,

- | | | |
|------------------------|---|---------------------|
| § 1. <i>Pudor</i> | } | 1. enemy is shame |
| <i>reuelandi.</i> | | |
| § 2. <i>Delectatio</i> | } | 2. enemy is delight |
| <i>peccandi.</i> | | |

Of the first, let this pretty historie suffice. I reade in auncient writings of
an

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an old man, a holy Father, who percei-
uing a deuill comming in among peni-
tent persons, as they were disposed to
confesse their sinnes vnto God, de-
maunded of the deuill what hee meant
to come neere such godly people, who
answered; to restore that which long
since I haue taken from them. The olde
man admiring that the deuill now was
become a restorer, farre exceeding ma-
ny Christians which neuer thought on
restitution, demaunded of him againe
what that was: surely sayth hee, I come
to restore shame, which long agoe I
tooke from the in sinning, I now bring
it againe to keepe the from confessing
sinne. Thus then doe wee see what hin-
dereth vs from Confession: whom see-
ing we make such shewe to detest him,
and all his works, let vs all when we see
any vnwillingnes in vs to performe this
duetic, know presently from whence it
commeth, and so in spight of Sathan,
confesse our sinnes to the Lord.

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2. Is delight in Sinne.

Of this Euill sayth *Chrysostome*, it is as impossible for a man to kindle fire with water, as to stirre vp confession in a man that delighteth in sinne: for as water doth quench y^e fire, & not kindle it; so doth delight in sinne burie confession and not reuiue it. For this was *Dauids* request to God, that he would keepe him not onely from delight in sinne, but from sinning secretly: a reason was, least presumptuous Sinne shoulde reigne ouer him. And the Apostles exhortation tendeth to this, saying, *Let not sinne reigne in your mortall bodies, that you shoulde obey the lust thereof.* Which counsell let vs Christians now receiue, and so consequently cease from sinning & begin to confesse our sinnes to the Lord, a good stepp to draw neere vnto him.

Psal. 19. 12.

Rom. 6. 12.

2. Penitent Contrition.

Here is the 2. thing whereby we must draw neer to God, of this sayth *David*,

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A broken and a contrite heart O God,
wilt thou not despise. O then here is an
excellent definitiō of our matter, name- Psal. 51. 17.
ly that Contrition is the compunctiō
of the heart, wherein by the spirite of
God our hearts are become new: there-
fore sayth the same Prophet, *Make me* Psal. 51. 10.
a cleane heart O God, and renewe a
right spirit within mee. Our hearts must
then bee clenfed, and our spirits renew-
ed, and this is true contrition. An exam-
ple of which wee haue in *Ahab*, who
rent his clothes, and put on sackcloth, &
fasted, and laye in it, and went sought-
ly, which when God saw he said to the 1. King. 21. 27.
Prophet, *Ahab is humbled before mee,*
and hath submitted himselfe, therefore
I will not bring that euill in his daies.
Where wee see that God so accepteth
of our contrite hearts, that hee spareth
vs euen when his hand of indignation is
set against vs. The like example wee
haue in *Manasses*, who when hee was in
tribulation hee prayed vnto the Lord his 2. Chro. 13. 12
God and to the God of his fathers, and 13.
God heard his praiers & was intreated

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by him, and hee brought him againe vnto Ierusalem and vnto his kingdome. Thus then in this example do wee also perceiue Gods great and willing acceptatiō of our humble and penitent contrition. I once read a pretyc storie of a certaine little birde called the bird of Paradise, the excellencie of whose winges, and the beautie of her countenance was so pearles, and the sweetnes of her voice so delectable, that men but hearing it were moued to deuotion: which bird was of this qualitie, when shee chanced to fall into any perilous gulfe or water, shee would neuer leaue labouring with her winges till such time as she had recouered her pristine libertie: the moralitie of which storie lyeth thus. This bird doth signifie the soule of man, rightly called the bird of Paradise, for there was her nest built by God to remaine for euer, which birde is of such beautie, namely of such excellencie in respect of her immortalitie, and next so pearlelesse for her incomparable winges, which are wil, vnderstanding, & memorie,

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memorie, the three goldē winges of the
soule of man: and then lastly her voice
so sweet, which is her magnifying zeale
of Gods praise, sweetly tuned in *Maries*
heauenly song. *My soule doth magni-*
fie the Lord, and my spirit reioyceth in
God my Saviour. And in *Dauids* hymne,
My soule praise the Lord, and all that is
within me praise his holie name. To this
added as to a melodious consort of Mu-
sitiōs, her painful contritiō in labouring
with her will, memorie, and vnderstan-
ding to recouer Paradise which she lost
by sinne, and come out of the gulfe of
Sathan: Who seeing this, can but bee
moued to deuotion, considering how
sweete the libertie is whereunto the
soule is aduanced, when shee is freed
from sinne, which *David* testifieth in
his captiuitie of soule and bodie: saying, *Psal. 27. 7.*
One thing I require of thee O Lord, e-
uent that I may dwell in thy house. And
again, *O how amiable are thy Taber-*
nacles O Lord of hosts, my King and my
God? And this contrition penitent do
we see was in the poore penitent theeues

Luke. 1. 46.

Psal. 103. 1. 2.

Psal. 27. 7.

Luke. 23. 42.

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King. 20. 1.

ay. 28. 5.

he. 5. 14.

feely bird, when mourning by Christs
side, hee requested but one thing, saying;
*Maister remember me in thy fathers
Kingdome*: as though the chiefe thing
that Christians should desire should be
the kingdome of God, which they can-
not doe till the time that thus by peni-
tent contrition they approach to God;
and with good King *Ezekias* soule
mourne bitterly till the time that the
Prophet saith vnto him from God, *I
haue seene thy teares, I will adde to thy
daies 15. yeares*. O I would that euery
Christians bird, I meane his soule, that
dwelleth in the land of England, who
haue this manie yeares beene buried in
the sepulchre of iniquitie, would now
raise themselves from the death of sin,
wherein they haue slept, and desire the
Lord Iesus by penitent contrition, to
giue them light: then might wee saie
boldly as before *Dauid* did, *God hath
put away the wickednes of my heart*. But
now as confession had his aduersaries, so
hath contrition his motiues which are
these two: first consideration of sinne;
the

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the second punishment due vnto it:
both excellent meanes to stirre vs vp.

Of the first.

Penitent contrition being the humble compunction of the heart, is moued in calling of sinne to memorie, to thinke of the seuerall places appointed as habitacles for man to remaine in, which of them is a dwelling place for him as he is sinfull: the places are foure.

First Paradiſe, 2. Earth, 3. Heauen, 4.

Hell: out of the first place *Adam*, for

Gen. 3. 23.

once throughly breaking Gods commandement, was shut out & banished:

if hee then were thus punished for once

sinning, then is there no place in Para-

dice for mee, hauing sinned often.

This cōsidering his estate to be solitarie

and poore, hee commeth to the second

place, Earth, wherein hee seeing all doe

liue, asketh whether this maye bee an

abode for a sinner. God in his word ma-

2. Sam. 22. 43.

keth answer saying, *I will tread sinners*

downe as flat as grasse on the earth. And

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sal. 86. 1. 2. 3.

again, I will scatter them as mine enemies: Yea even as the smoke vanisheth, so shall they consume away from the face of the earth, and as the wax melteth before the fire, so shall they perish. Well then Paradise was no place, Earth is no place: whither now shall I come, saith the finner? Surely saith the Lord, thou now art like the poore man that coming from Ierusalem to Ierico fell among theeves, who robbed him of all hee had, and left him halfe dead: so doth sinne by thee O finner, it hath spoyled thee of a most heauenly garment, namely, of a peaceable conscience; and next it hath left thee halfe dead, for it hath wounded thee, and left thee naked; so that now even the Creatures of GOD are barred from thee, thou shalt liue of the sweate of thy browe, and rootes shalt thou eat, and for thy comely vestures which thou wert wont to weare, thou shalt haue course flaning to be thy best attyre, and these words shall bee ingrauen with an yron pen on thy forehead, to testifie thy miserie,

Pauper

at Pauls Crosse.

Pauper cui mala non defunt,
Nudus cui apparent turpia,
Cecus qui non videt mortem
ante se, damnationē post se.

} A lesson
for a sin-
ner.

Thou art a poore man, because euill
thou wantest not, and naked thou art
because filthines clothed thee, and blind
thou art, for that thou sawest not death
before thee, nor damnatiō behind thee.
O miserable estate, Paradise no place,
earth, no place, no meate, no rayment,
no intertainement, what shall poore
sinners doe? Goe further to Heauen, the
third place, surely this is much lesse a
place for thee, for hereat can enter no vn- Reucl. 21
cleane thing, much lesse man which is
very much defiled. Whereto thē? goe to
the fourth place, Hell, here then must be
thy place, thy tabernacle, and thy liuing:
a place of torments, where thy Land-
lord shalbe the deuill, thy fellowes his
Angels most vgly, thy meat bitternes,
thy drink teares, and thy musicke weep-
ing and gnashing of teeth: and thy bed
hardest of all wherein thou must lye,
namely eternal torments neuer to cease,
neuer

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neuer to diminish, but for euer to cōtinue. Which appeareth in these 4. branches following, noted in the second motiue, the punnishment of sin: 1. the Iudge that condemneth thee, is Inexorable, namely Christ Iesus, which shall giue to euerie man according to his workes, being to bee intreated of none; but hee that hath done euill without redemption shall goe into euerlasting fire. Secondly, the sinne which thou liuest in, is inexcusable, for no ignorance, or infirmitie, or counsell to doe it, or simplicitie, will serue: but looke as thou sinnest, so shalt thou haue the wages of sinne which is death. Thirdly, the witnesses which shall come against thee, are infrigible, namely 1. the word of God, which thou hast despised, for which it shall be the fauour of death vnto death, and it shall vtterly condemne thee. 2. the deuill, whom thou bowest thy heart vnto, and lendest thy hand vnto in committing sinne, which is this worke with greedines, hee will craue his owne, and his owne are all the workers of Iniquitie:

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tie: and last and the most grieuous of all commeth thy conscience, and hee testifieth against thee, that such a time, and such a night, and such a day, and such an houre, it pricked within thee to see thee commit adulterie, to commit theft, whoredome, drunkennes, and murther, and still thou wouldest not looke to it, but burye it: therefore now when thou thinkest, now knowe it, thy cōscience shall be as a thousand witnesses against thee. Let these things then considered, moue vs all to leaue sinne, which will bring vs to this hellish life: and let euery one cleaue to confession, contrition, and last to prouident sanctification: of which in his place.

3. Prouident Sanctification.

This is the 3. thing, and last, which should be Restitution, if I should obserue the partes of Repentance as some doe define them, but because the preaching of Restitution is not altogether so needefull as the preaching of Sancti-

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ke 19.8.9.

Sanctification, because more want the one then the other; and yet let them that haue the one, thinke that they must accomplish the other, namely make Restitution with good *Zachews* of all they haue receiued and gotten by forged cauillation, otherwise they can not be saued. But because many reuerend men haue of late spoken thereof, and namely one vpon that place most learnedly and diuinely, I will followe my parte, *Prouident sanctification*, of which saith the Apostle *This is the will of God, euen your sanctification*. So that this part is most commodious, for to fulfil the will of God is good; but to be sanctified, is to fulfill Gods will: therefore to be sanctified is good. Next, if we fulfil the wil of God, his Sonne Christ Iesus shall be vnto vs Saluation. So that this is the poynt whereof standeth our Saluation, euen to be sanctified, which sanctification hath in that place set downe his two partes. 1. To abstaine from lust. 2. To possesse our vessels in honour: the one whereof may bee called the mor-

hes. 4.3.4.

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mortifying of our members which are on earth, & the beating downe of that great corruption, whereunto wee are subiect, and by hating all whatsoeuer is contrary to the Spirit of God. Thus hauing done, we must goe further, namely, to liue after this hating of sinne in newnes of life, and godlines of conuersation, taking example of the sick man, on whom Christ did a marueilous cure, namely healed him for that he beleeued in him, and confessed his owne imbecillitie and weakenes, which confession and contrition of heart, Christ perceiuing, sent him away whole: but meeting him againe in the Temple, gaue him a caueat to looke to this third thing, prouident sanctification, saying vnto him, *Goe thy waies sinne no more, least a worse thing happen vnto thee:* noting that whosoever is sorie for his sinne, and mortifieth himselfe in all things displeasing to GOD, and for a time maketh shew of godlines, and repentance; and yet afterward returneth againe to the former course of diabollicall conuersation,

Coloff 3.5.

Iohn 5. 8.

vers. 14.

Gen. 19. 19

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tion, this mans ending is worse then his beginning. O therefore remember *Lots* wife, who by looking backe was turned into a pillar of salte. And to confirme this, I reade of an excellent question propounded by a learned interpreter of the Scriptures, writing on the Gospell of Saint *Iohn*, which was this, Why *Peter* after his being an Apostle, returned againe to fishing, and *Matthew* after his calling to follow Christ, neuer returned to receiuing of custome; his resolution was, because saith he, *Mathewes* office was seldome or neuer executed without corruption: as *Mathew* then once leauing his corrupt calling, neuer enioi- ed it againe, no more must wee once leauing sinne at any time returne to our olde vomit, but onward in our holy Sanctification, casting aside all and e- uery thing that presseth downe, & the Sinne that hangerh so fast on vs, and with patience runne the Race that is set before vs, looking vnto Iesus the Au- thour and Finisher of our faith. I read, that on a time, there was a boy, who
hauing

on 22.

b. 12. 2.

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having delight to plaie with a bird, and that hee might haue his fill, sate downe and tyed a thread to his birdes leg, leauing him to come and goe at pleasure: olde *Anselme* a Reuerent man coming along, and mourning to see the follie of this boy, cut the thread, and the bird fled away, and the boye ceased this course of life. Which being morally applied, lieth thus: this boy is sinful man, well termed so for his childish conditions; this bird is sinne; this sitting downe is mans continuance in sinne, and this thread tied to the birds leg is delight in sinne, making a pastime to sinne, and not to sin at his pleasure: which course of life auncient Repentance, a heauenly Angell perceiuing and knocking at the doore of mans conscience, cutteth this thread of delight in sinne, sinne dyeth, and the man after liueth with a sanctified spirite to Gods glorie. O I would to God that this tale might preuaile with Christians in these our dayes, as *Austin* saith, *vulnus iteratum & frequenter laesum tardius sanatur & cum maxima*
pœna.

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ke 10.32.

pœna. As the wound, often hurt and reiterated, namely sinne often committed, and with greedines, is slowly forgiven of God, and with great danger to our owne soules. Let vs therefore desire the good Father of Heauen, that with the good Samaritaine he would powre wine and oyle into our wounds: wine to skowre the Reliques of sinne in vs, & oyle to make vs haue a ioyfull countenance, to goe onward in the holye seruice of our good God: that so performing the precept by drawing neere vnto God, God in like manner may draw neer vnto vs, and so hauing taken the greater part for man, as is our custome to doe, wee haue a little part for God which followeth thus.

- And God will draw neere vnto you.

Here then as in a glasse may we most cleerely beholde the mercifull kindnes of Almighty God, who of his owne will maketh here a diuine promise vnto man, that if man sheweth himselfe but diligent

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diligent to draw neere vnto him, his labour shal not bee in vaine in the Lord, for hee will drawe neere vnto man. So that this is Gods diuine promise, which is the denuntiation of future golde, which God will giue to man if hee performeth that which God requireth, or if he accomplish the condition which he propoundeth vnto vs, which promise of God is either spirituall or corporall; in the one hee promiseth spirituall good vnto vs, and in the other to furnish vs with temporall blessings, as much as shall bee expedient for our safetie. Againe; this promise is either legal or Euangelicall, the legall promise is that which the lawe propoundeth, which hath perfect obedience annexed to it. But the Euangelicall promise is that which the Gospell propoundeth, hauing annexed to it the conditiō of faith, *that whosoener beleueneth on the name of the Lord Iesus shall haue life eternal.* Which euangelicall promise is this that God here maketh vnto vs, which may

Deu. 28. 1. 2. 3.
Ioh. 3. 16.

Chap. 3. 24.

E

well

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Gen. 28. 13. 14. well bee compared to *Iacobs* Ladder which hee sawe, and therewithall sawe the Angels ascend and descend by it: so doth there Angels descend by this loving promise (namely these three,) fro God to man, 1. benignitie, 2. mercie, 3. perpetuities: by the one hee preferueth vs: by the second, hee remitteth vs: by the third, he glorifieth vs: which when wee haue receiued, then do other three make vs all ascend to the kingdome of God. The one whereof is affection, the second remission, the third glorification: by Gods affection, is ment his fauoure, accepting vs as his owne: by remission, our sinnes are forgiven: and by glorification, haue wee the fulnes of our saluation in Christ Iesus, and so to the first.

Benignitie.

Of this, as of a singular loue speaketh the Apostle saying, *Behold what loue the father hath shewed vnto vs: to which*

1. Ioh. 3. 1.

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which *Jeremie* addeth a name of eternitie saying, *I have loued thee with an everlasting loue.* And of this saith *Esay* the Prophet in our preservation, *They shall not be hungrie, nor thirstie, the heate shall not smite them, nor the sunne shall not burne them: for he that leadeth them, hauing compassion on the shall bring them to the springs of water.* O saith *Dauid* of this preserving benignitie, *The Lord is my shepheard, he feedeth mee in greene pastures: and againe, he shall feede his flocke like a shepheard, hee shall gather the lambes together with his arme, and shall carie them in his bosome.* And last of this saith *S. Austin*, *Benignitas dei semper praeueniebat me, à multis periculis liberauit me; quando errabar, reduxit me, quando ignorabar docuit me, quando tristabar consolabatur me, quando desperabar erexit me.* The benignitie of God did alwaies preuent me, from many dangers freed mee; when I erred, it reclaymed mee, when I was ignorant, it instructed

Ier. 31. 3.

Esay. 49. 10.

Psal. 23. 1. 2.

Esay. 41. 12.

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mee, when I was solitarie and dosolate,
it comforted mee, when I did despaire
it erected mee. And therefore this An-
gell most heauenly of Gods promise is
to bee intertayned of vs.

2. Mercie.

Psal. 105. 9.

Psal. 103. 17.

Eze. 33. 11.

O saith *Dauid* in exaltation of this
Angell, *The mercie of God is ouer al his
works.* And again, *the mercie of God en-
dureth for euer on them that feare him,
euen vpon their childrēs childrē.* So that
it may wel be compared to a heauenly
garden, from whence we gather these
foure sweete flowers, most flagrant,
and comfortable, the first whereof is
called retardation of death, of this saith
*Ezechiel, I will not the death of a sin-
ner, but rather that hee turne and liue :*
so that God spareth vs euen when wee
deserue death, which is a signe of great
mercie. The second is continuance of
his blessings sprituall and temporall, &
of this saith *Dauid, Blessed is that man
that*

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that feareth the Lord, for it shall goe well with him, he shall see his childrens children, and at last peace upon Israell.

Psal. 128. 1. 2. 3.

A most mercifull blessing. The third flower is the supportation of vs, wherein God, when wee are weake, faynt, feeble, and not able to helpe our selues, yea when we are more fit for the graue then the world, yet then to our comfort God reuiueth vs in the brinke of despaire: of this speaketh *David* in experience of it himselfe, *I should vitterly haue fainted, but that I verily beleened to*

Psal. 27. 13.

see the goodnes of God in the land of the living. The fourth is his generall compassion on all, which may be called the broade leafe of mercie, of which saith the Apostle, *He sheweth in ages to come the exceeding riches of his mercie:* the depth whereof *Ninueh* felt, that great citye, wherein he saued sixe score thousand soules that knew not their left hand from their right.

Ephes. 2. 7.

Jonas. 4. 12.

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3. is Perpetuitie.

Here is the Period of Gods goodnes which neuer hath an end, wherein hee sheweth himselfe mercifull before our birth, mercifull after our birth, mercifull in our life, mercifull in our prosperitie, mercifull in our pouertie, and most of all mercifull to our death: and therefore may *Dauid* well desire all Christians to giue God thanks for his perpetuitie the third Angell descending, *O giue thanks vnto the Lord, for hee is gracious, and his mercie endureth for euer.* And yet God stayeth not heere in shewing this kindnes on earth, but sendeth downe his Angels to bring vs to heauen: the first whereof is affection, accepting vs as his children, wherunto once receiued, wee may saie with *Dauid: Who so dwelleth vnder the secret of the most High, shall abide in the shadow of the Almighty.* Yea and to extol this his affectiō saith hee, *With long life shall*

Psal. 106. 1.

Psal. 90. 1.

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shall be satisfie him: Here is his affection while we liue: And at last shall shewe him his saluation; this is after death. This may bee called *Salomons fauoure*, which saith he, is *aboue siluer and aboue golde*: & a good reason hee sheweth, for it maketh his day of death better then the day of life. O then how ioyfully may they goe onward to heauen which haue the feeling of this affection? Pro. 22. 1.
Ecle. 7. 3.

2. Remission.

Here is an other comfortable Angell which bringeth as good tidings vnto vs, as the good Angell did to the shepherds, when hee bid them reioyce saying, *I bring glad tydings of much ioye, that shall be vnto all people*. So this is a heauenly tydings to man, that his sins are forgiuen, and that being forgiuen they may haue access to heauē. To this end doth *Dauid* reduplicate the beatitude of remission, saying, *Blessed is the mā whose wickednes is forgiuen, & blessed is the man whose sin is couered, and* Luke. 2. 14.
Psal. 32. 12.

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.Cor. 5. 19.

Gal. 103. 3.

Rom. 7. 2. 4.

bleſſed is the man to who the Lord imputeth not his ſin. And no maruell, for this Remiſſion of ſin is the benefite of God, whereby he pardoneth vs both the fault and the puniſhment eternall due to our finnes, as wee perceiue in the word of God in innumerable places. *Rom. 8.*

1. 2. 3. And then this Angell ſtayeth with vs ſolong till it hath opened vnto vs the gates of heauen, where the third Angel meeteth vs, which is called glorification, of which wee maye all reioyce to heare: for ſaith an auncient father, *In hac glorificatione, eſt corporis immortalitas, mentis hilaritas, animæ perpetuitas.* In this glorification there is immortality of the body, the hilarity of the minde, the perpetuitie of the ſoule.

Wis. 5. 15. 16.

And of this ſaith the wiſe man moſt ſweetly, *The righteous ſhall ſhine for euer, their reward is with the Lord, the moſt high ſhall haue a care of them, therefore they ſhall receiue a beautifull kingdom, and a glorious crowne.* Of this ſaith one. *Beati oculi qui vident hanc glori-*

S. Gre.

at Paules Crosse.

glorificationem, ubi est essentia unitas,
personarum trinitas, perfectionis infinitas et Angelorum felicitas. Happie are
the eyes that shall behold this glorifi-
cation, where there is the vnitie of the
essence, the trinitie of the persons, the
infinitie of perfection, and the felicitie
of Angels. Yea more saith hee, if you
wil see it described, then note the histo-
rie of the Queene of Shaba & her traine
comming to Ierusalem, and spiritually
apply euery thing to thy exceeding cō-
fort, being sure that aboue all the rest in
this glorie thou shalt see *Salomon*, e-
uen our Christ Iesus the eternall *Salomon*
and king of our peace, whose cō-
tenāce shal be a sun shine glory: & last
marke how *Esay* wil knit vp the sweet-
nes of Gods diuine promise in our glo-
rification, who saith, *The redeemed of*
the Lord shall retorne, and shall come to
Syon with praise, and euerlasting ioye
shall be upon their heads, they shall ob-
taine much mirth and gladnes, and sor-
row and mourning shall flie away. In
admira-

1. King. 10

1. 2. 3. 4. 5.

Esay. 35. 10

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L. 3. 20.

admiration of this ioye, let vs knit it vp with these two words. *O gloriosa facietas et sanctum conuiuium!* O glorious facietye and holy banquet! O glorious facietye where euerie member & ioynt, yea if there were as many members in mans bodie, as there are starres in heauen, yet euerie mēber shall haue his full faciety of ioye: and secondly, O heauēly banquet: where we shall sit at the table with Iesus Christ our Lord, which God the father graunt vs all to doe, for his sonne Christs sake, to whom with him and the holie Ghost be glorie for euer. Amen.

A Prayer.

O Eternall God, louing Father, and King most glorious, we thy vnworthy seruants, in the merits of thy dearely beloued sonne Iesus Christ our Lord, doe make our supplications vnto thee, as thou art God; our prayers vnto thee, as thou art our Father; and our intercessions

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cessions vnto thee as thou art King; and then in congratulation of all three, wee yeeld thee thankesgiuing. In our supplication wee heartily beseech thee (O good God) that thou wouldest cease thy heauy hand of indignation, which thou hast layde vpon vs, in the pyning dearth of thy good creatures, by which our hungrie bodies are refreshed: and although it be not so much as we deserue, in respect of our manifolde Sins, yet good God, let it be mitigated in the innocencie & mediation of Iesus our Sauour, that we may feele plentie, where we haue want, and find seasonableness in the weather for the receiuing of the fruit of the earth in due season, which (O Lord) a long time hath been vntemperate, declaring vnto vs thy being angrie with vs, which anger end O Lord, and looke vpon vs in mercy at this time, that seeing those that haue been young, and now are gray headed, haue neuer seene thy children to perish, or their seede to begge their bread, that

we

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we may not be driuen to any greater scarcitie in this our Land, which seeing it hath alwayes flourished in store and flowed in plentie, good Lord, let thy sweete goodnesse continue it the same euermore, that we may so reioyce and triumph in the Name of thee, O Lord, whome wee beseech, that euen in our scarcitie of temporall foode, thou wouldest nourish our soules with that bread, that feedeth to everlasting life, that so our supplications may bee accepted, & keepe vs from the third euill, which is thy imminent Iudgement, into which if we should fall, we know O Lord, we should not onely be punished in this world, but everlastingly condemned for euer. Stay thine angrie hande therefore (O Lord) and bee not angrie with vs for euer, but spare vs, spare vs, (O Lord) whome thou hast redeemed with thy most precious bloud, and let thy iudgment neuer fall vpon vs to our condemnation.

And the rather that it may not, O
Lord,

at Paules Crosse.

Lord, we beseech thee, as thou art our
louing Father ; to heare our prayers
which wee make vnto thee (good Fa-
ther) therein first beseeching thee to
graunt vs thy Grace, & dayly assistance
of thy holy Spirit, that in heart, word &
deede, we may sanctifie and doe ho-
nour vnto thy blessed Name, helpe to
amplifie and inlarge thy Kingdome, &
studie to doe thy holy Will, all our life.
To this ende, moreouer, O Lord, and
deare Father, wee beseech thee to con-
tinue thy mercies with vs, in the giuing
of vs the graces of thy holy Spirite,
which are diuine and heauenly, and al-
so perseuer thy goodnesse with vs in our
temporall blessings, which we haue re-
ceyued from thee : and last, make vs
gratefull to thy Maiestie, that so thirdly
thou in thy Clemencie mayest dayly in-
crease the same on vs, in such measure
and quantitie, as thou knowest to bee
most necessary for thy glorie, and our
comfort, that euer after we may know
thee our good God, and deare Father.

To

A Sermon preached

To whome we further make our intercessions, as thou art a glorious King, King of kings, Lord of Lords, desiring thy Maiestie therein to looke vpon the whole estate of thy Church vniuersally dispersed farre and wyde vpon the face of the whole earth, & namely O Lord, vpon the weake estate of those thy Churches of *England* and *Ireland*, that seeing O Lorde, they are compassed about with diuers enemies, arise O Lord, thou and the Arke of thy strength for their defence, and preserue O Lord we humbly beseech thee, the chiefe Pillar & principall member thereof our dread Soueraigne *Elizabeth*, by thy grace, of *England, Fraunce & Ireland* Queene, Defendresse of the Faith, supream Gouernessse ouer all these her Maiesties Dominions, and in all Causes as well Ecclesiasticall as Temporall, next and immediatly vnto thy Sonne Christ, Iesus.

Graunt vnto her Maiestie, a long, prosperous, and a peaceable Reigne o-
uer

at Paules Crosse.

uer vs. Blesse her honourable priuie
Counsellours, her Nobilitie, her Ma-
gistrates, her louing Subiects euery one:
blesse thy Miniſters, O Lord, euen the
Ministers of thy holy Word and Sacra-
ments, by what name or title ſoeuer
they bee called: blesse euery estate wee
humbly beſeech thee, and ſo yeelding
thee thankesgiuing for all thy graces &
benefites ſpirituall and temporall be-
ſtowed vpon vs, we humbly knit vp all
our petitions, beſeeching thee for thy
owne mercie and for Chriſtes ſake, to
blesse vs all, to which Chriſt Ieſus,
with thee and the holy Spirit,
bee all honour and
glorie for e-
uer.

FINIS.